THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast*" (ISA. 26: 20).

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RESURRECTION OF THE DEAD.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE eventual resurrection of every soul who has lived and died on earth is a scriptural certainty. The resurrection consists of a literal and material reembodiment of spirits, following their post-mortal experience in the spirit world, whether this shall have been the freedom and joy of Paradise or the restraint and remorse of the prison house. We are destined to exist through the eternities beyond the resurrection with spirit and body remnited. Only in such union is a fulness of glory, opportunity, and achievement possible.

Thus spake the Lord Jesus Christ to the Church in 1833: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy. And when separated, man cannot receive a fullness of joy" (Doctrine and Covenants 93: 33-34).

The word of ancient Scripture affirms beyond any reasonable question or doubt that Jesus Christ, who has been exalted to authority and power by the side of His and our Eternal Father, exists as a Spirit clothed in an immortalized body of flesh and bones; for in such a body did He manifest Himself after His resurrection; and in that same body did He ascend from Olivet in the full sight of the apostles, while angelic attendants solemnly proclaimed: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

When the Savior does so return, His body will be found to bear the marks of the cruel piercings received on Calvary; and He shall

say, "These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God" (Doctrine and Covenants 45: 52).

The Eternal Father is likewise a Spirit tabernacled in an immortalized "body of flesh and bones as tangible as man's" (Doctrine and Covenants 130: 22).

So shall it be with every one of God's spirit-children who has been born in flesh; he shall be resurrected in flesh; for, through the infinite atonement, physical death is but temporary separation of spirit from body.

But though a fulness of joy eternal is possible only to resurrected beings, not all shall find that ineffable happiness. To the contrary, many shall be consigned to anguish and remorse unspeakable, because of their misdeeds in the body and their unrepentant state during the period of disembodiment.

The resurrection from the dead was inaugurated by Christ, who had power over death, and who laid down His body and took it up again as and when He willed (John 10: 17. 18). Other resurrections of the righteous dead followed (Matt. 27: 52-53; and Book of Mormon. III. Nephi 23: 9, 10). This, the first resurrection, or that of the just, has been in operation since John the Baptist, and both Peter and James, each of whom met a martyr's death, have severally appeared upon the earth and ministered in their resurrected bodies in these latter times. (Doctrine and Covenants 13; and 27: 8-13.) In this circumstance the continuance of service in the holy Priesthood, through both mortal and resurrected beings, is profoundly exemplified.

Moroni, a Nephite prophet who died about 420 A.D., appeared as a resurrected man to Joseph Smith in 1823, and at later times, and committed to the latter-day prophet the original record from which the Book of Mormon has been translated (See Pearl of Great Price, p. 88).

Christ affirmed that there would be a resurrection of the just and a later resurrection of the unjust, or resurrection unto life and damnation respectively (John 5: 29). Apostolic Scriptures are definite in segregating individual resurrections, in that every man shall come forth "in his own order" according to worthiness (I. Cor. 15: 20-23; Rev. 20: 4-6).

The imminent but yet future advent of Jesus Christ is to be accompanied by a general resurrection of the just, while the yet unregenerate dead shall remain in their unrepentant state of duress until the Lord's blessed reign of a thousand years on earth shall have passed. Then, in a period following shall come the resurrection of the wicked.

The Book of Mormon makes plain that the resurrection of both just and wicked shall precede the last judgment: "And they [the dead] shall come forth, both small and great, and all shall

stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death. And then cometh the judgment of the Holy One upon them" (Mormon 9: 13-14).

No spirit shall remain disembodied longer than he deserves, or than is requisite to accomplish the just and merciful purposes of God. The resurrection of the just began with Christ; it has been in process and shall continue till the Lord comes in glory, and thence onward through the Millennium. The final resurrection, or that of the wicked, the resurrection to condemnation, is to be yet later.

A WORD OF DEFENSE.

THE subjoined letter was written a few years ago, by Brother George Easter, and sent to a friend then living in Liverpool.

"In compliance with your request, I take this opportunity of expressing my opinion in reference to anti-'Mormon' literature you handed me whilst in Grimsby.

"Whilst I do not undertake to discuss in detail the points raised by the author, permit me to say that instead of throwing a flood of light on the subject, as you thought it did, it stands in need of the searchlight of truth being flashed across its own pages.

"This class of literature, my dear friend, I have been in the habit of reading for nearly twenty years, and at one time I was an ardent admirer of authors posing as valiants in the cause of truth and righteousness. Not being an author myself, in spirit I was an anti-'Mormon' crusader. Unfortunately for the movement, my thirst for knowledge knew no bounds, and to gratify a craving appetite, I took a plunge into the stream of 'Mormon' literature, to prove for myself whether or not it was as nasty as anti-'Mormon' literature had led me to believe.

"What a momentous plunge that proved to be! How anxious I was that I might the better, by the grace of God, be enabled to expose the fallacy of 'Mormon' teaching! How earnestly I desired to assist in wiping the foul blot off the face of the earth! So, in I plunged, little dreaming that such a course would prove fatal to my object.

"To have won my laurels as an anti-'Mormon' crusader, as others are doing, I should have purged my mind of any dominant motive such as, for instance, an overpowering sense of justice. Being ill-informed, I was sure the only justice due to the 'Mormons' was to treat them as Father Vaughan once suggested, viz., to drag them across our island and drop them into the midst of the sea.

"There are probably thousands to-day who entertain a similar opinion, and, if you are one of them, and do not desire to change

it, I strongly advise you not to read 'Mormon' literature. To remain honest to your convictions, you should fire the imagination with all the anti-'Mormon' ideas you can grasp, and call it first-hand knowledge, and do not be over-nice in your expectations. You cannot expect people dominated by malice to express themselves in loving forms of speech, can you? Neither should you expect anti-'Mormons' to go into ecstasy of joy over a proposition to enlighten the 'Mormons' on correct principles, or to indulge in competitive efforts to redeem them from their fallen condition. No, the game is not worth the powder; only when used to exterminate the poor mortals. They have fallen so low that the blood of the Savior could not possibly purge their guilt.

"And, do not for a moment encourage the thought that the 'Mormons' are capable of presenting their own case. They, of all people, should not be heard. Do you not know that if they had anything good about them the anti-'Mormons' would have found it out long ago?

"You do not think that the high priests of our day do not know what they are talking about, do you? At least, they do not think so, any more than the high priests of Christ's time thought so. Oh no, they could not make such a mistake in this enlightened age, and they all join with me in advising you not to read 'Mormon' literature, though probably from different motives. They think you might become contaminated with evil. I also think you might become contaminated, but not with evil, unless it is an evil to become more enlightened respecting 'Mormon' claims, and thus place one in a better position to judge whether their claims correspond with what the anti-'Mormons' claim for them.

"It is wonderful to contemplate the love some societies have for those in a helpless condition. Do you not think that this love is abnormally developed by the anti-'Mormon' crusaders?

"Witness their efforts to publish broadcast over the land the tenets of the 'Mormons.' They spare no pains in their attempt to be first in the field, and every newspaper in the land aids and abets them in their laudable object. How kind of them to relieve the 'Mormons' of so much expense! So successful are they in the monopoly of the press, that it is rare, indeed, that the 'Mormons' are allowed a voice in their own affairs. To substantiate my remarks, witness the efforts of that noble-minded lady, Winifred Graham, and then read the enclosed, the 'Rejected Letter,' and it should be obvious to you what their love for truth and righteousness amounts to, and in pursuance of this noble aspiration, the author of the booklets you gave me has shown the same qualifications of heart. He would encourage the reader to give full credit to his aspersions, and at the same time treat 'Mormonism' as a deadly thing.

"You will remember saying that your eyes had never been opened so much as by the reading of those papers, and on the

strength of that evidence you pronounce judgment on the 'Mormons.' Did you stop to ponder whether this evidence was hatched in an enemy's camp or not? No! Did you reflect whether the accused had a right to be heard or not? No! You read; you judged: and, since I have read it carefully myself and know the judgment you delivered, I assure you, you have my sympathy; the evidence is not worth the snuff of a tallow candle, and I am amazed that a man of your caliber did not discover that.

"Had you read the standard works of the Church, the unworthiness of the author of those criticisms would have been obvious, and I have this to say, that after nearly twenty years' acquaintance with anti-'Mormon' literature, I have collected evidence sufficient to prove that some who take pride in their university titles of D.D., or M.A., are capable of being the most unblushing prevaricators this side of Hades. Verily, they shall have their reward, and I have this to add, that after twelve years' acquaintance with 'Mormon' literature, I challenge the whole world to produce one single, solitary, barefaced fabrication, printed and sustained by the authority of the 'Mormon' Church.

"You might ask, How do I account for the Christian churches' pursuing the course they do, if they are not justified? That is simple enough. It is a case of the blind leading the blind. It is a tendency of fallen humanity to condemn everything they feel strongly about. For instance, when you judged severely the 'Mormons' and their doctrines, I asked you if you had read the Book of Mormon. You promptly replied in the negative. I ask, Do you fail to see the inconsistency of your judgment? If so, I repeat, you have my sympathy. What do you know of books you have never read? Nothing whatever, except what you obtain second-hand, and yet, you did not refrain from passing judgment upon those whose knowledge was first-hand!

"Dear friend, you will excuse my plainness, and I think it wisdom at times to step down from our perch of ecclesiastical knowledge, to the lower level of plain facts and simple language.

"In complying with your request for a letter, I may not have shown a very graceful style of expression; nevertheless, I am sincere in my effort at pointing out the folly of judging a matter before one has heard it. Should you wish to have a first-hand knowledge of the truth—pardon me for making this suggestion to you, who have attained a prominent place in the field of letters—you cannot consistently ignore 'Mormon' literature, without running the risk of incriminating yourself in the eyes of Him who is the Author of all truth."

WE should consult three things in all our actions—justice, honesty, and utility.

A PERTINENT REPLY.

THE subjoined letter to *John Bull* is self-explanatory:

"Dear Sir,—In your issue of the 15th of June, 1918, you have an editoral in reference to the Billing case, which I cordially endorse with one exception, and that is where you couple a certain religions organization with this affair.

"As your motto is 'If it's in *John Bull* it is so,' and a large number of people take the statement at its face value, I must protest most emphatically against your unjustifiable assertions.

"Have you ever taken the trouble to investigate the fictitions and wholly misleading articles emanating from the fertile brain of those who are out purveying sensational literature for the sake of profit, and without any regard for the truth?

"When the anti-'Mormon' crusade was on, about seven years ago, the then Home Secretary, Mr. Winston S. Churchill, made extensive enquiries, and he stated in the House of Commons that there was no cause for legislative action. The misguided people who had assaulted the Elders had to pay the penalty of their misdeeds. Do you not think this gave the lie direct to the enemies of the Church? Are you aware that the despised 'Mormons,' out of their own store, have turned over a quarter of a million bushels of wheat to the government of the United States for the use of the people in Europe (See *Daily Telegraph* of the 14th of June).

"When the United States Senate sat in 1904 to determine if Senator Smoot should be allowed to take his seat for Utah, to which he had been duly elected, but was opposed by the hysterical outbursts of the crowd, egged on by the unchristian attitude of ministers of religion and such allegations as you make against the personal character of the members of this Church, he was not only vindicated, but was appointed to positions of honor.

"There are hundreds of 'Mormons' at present in France, both of British and American parentage, and others will follow, fighting for the cause of liberty, justice, and social purity.

"I hardly expect that you will acknowledge this note, as very few papers are free from sectarian bias, or will give fair play to the 'Mormons,' but the doctrines of the Church are making headway, and such petty attacks as yours will not hinder the great Latter-day work now in progress.

L. G. FROST."

NO man has ever gained anything real without giving a part of himself in payment for his achievement. Behind every genuine work of skill or art or mercy, there is a hidden history of surrender of the things that men value—time, ease, leisure, rest, pleasure.—H. W. MABIE, quoted in the *Liahona*.

HOW TO OBTAIN HAPPINESS.

I WALKED through a prosperous garden of vegetables, fruit, and flowers, into a field of barley. The sun was shining, and a lark was up in the glowing sky, singing its little heart out for very joy of living. In the distance were the hills, and nearer were fields of corn and oats. The gentle breeze swept across the fields and rustled the leaves of the trees; yet I was unhappy, I felt an alien amidst all this peace and beauty.

Then I seemed to hear a voice saying, "The bird is singing for you; the flowers and fruit and corn are all growing for you; the sun is shining for you; everything is made beautiful that you may be happy. Do you feel that the burden of life is too hard to bear? Then let me take the weight from your shoulders. Just obey my commandments and trust me, and all the sunshine and beauty will be in your own heart."

I bowed my head and answered, "Lord, I will trust and obey, that I may gain that peace that passeth all understanding, and I returned to my duties, refreshed and strengthened, and thanking my heavenly Father for the message of His beautiful country.

Bovington Camp. EVA SALWAY.

I WILL.

WILL is the officer that sets our faculties to work. When we say, "I will," we have started a movement in our world. The mind grips the idea of doing, the soul-muscles take hold, and the thing is half done. The other half of the work is to carry the act into an outward expression.

To illustrate how "I will" takes purchase on matters, think of this:

You say, "I will write a letter." The mind automatically assembles paper, ink, pen, stamps; your thoughts flow toward the message which you mean to inscribe. The letter is really begun. You go to your desk, sit down and collect the necessary materials. You write the letter, seal it, stamp it, mail it. "I will" has been true to itself.

If a work looks hard you have half accomplished it when you firmly say, "I will." If a situation seems difficult to meet, you have half vanquished it when you trustingly say, "I will go forward." "I will" is irresistible; when yoked with the assurance of God's readiness to help us, no demand of life need give us the least uneasiness.—*Unity.*

A WISE man keeps on good terms with his wife, his conscience, and his stomach.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 18, 1918.

EDITORIAL

PIONEER DAY.

THE 24th of July is observed as Pioneer Day in Utah, it being the anniversary of the entrance of the first settlers of the Rocky Mountain region, on July 24th, 1847, into the Salt Lake Valley.

That was an event of world-wide importance, which will yet be recognized as such by impartial history.

Regarded from a temporal point of view, it was, as it were, the beginning of a gigantic wrestling match with adverse forces of nature for the necessaries and comforts of life, which ended in so complete a victory for human faith in God, ingenuity, perseverance, and industry, that the desert was made to blossom as a rose. The beginning of home-building having been made successfully, the intermountain region began to grow. Villages and cities sprang up as by a miracle. First Territories and then States were created. Lines of communication were drawn from settlement to settlement. The resources of the valleys and the treasure-laden mountains were developed, and to-day, a great empire of States exists where, seventy years ago, there was but a forbidding, bleak, desert.

For, as Bishop Whitney, in his *History of Utah*, puts it, "It was no Garden of the Hesperides upon which the Pioneers gazed that memorable July morning. Aside from its scenic splendor, which was indeed glorious, magnificent, there was little to invite and much to repel in the prospect presented to their view. A broad, barren plain, hemmed in by mountains, blistering in the burning rays of the midsummer sun. No waving fields, no swaying forests, no verdant meadows to rest and refresh the weary eye, but on all sides a seemingly interminable waste of sagebrush bespangled with sunflowers,—the paradise of the lizard, the cricket, and the rattlesnake."

Such was the aspect before the Pioneers. Even previous to entering the Valley, they had been assured by Colonel Bridger, an explorer of the country, that grain could not be raised there.

In fact, he had told them that he would give a thousand dollars for the first ear of corn that ripened in Great Salt Lake Valley. But the Pioneers were where God wanted them to be, and they began the work of reclamation, trusting in Him, and gained the victory. They formed an irrigation system, and the parched soil was artificially watered from the clear mountain streams, and in time their irrigation system became famous, and found imitators

in other arid regions of the world. And now, the agriculturists of Utah have also become the leaders and teachers of the world in what is known as "dry farming"—a veritable miracle in agricultural achievement. We happen to know that Dr. John A. Widtsoe, when President of the Agricultural College, Logan, Utah, received inquiries even from France, as well as from some other countries, regarding "dry farming," and that he was competent to give full and satisfactory information on that subject.

Thus the world is reaping the benefits of the work that was done by the Utah Pioneers, and that which is still being performed by their successors. By following their lead, farmers are able to redeem other waste places of the earth and make them habitable. Through irrigation many deserts will be made to "blossom as the rose" and the earth will yield fruit and grain in abundance, so that all God's children here may live in comfort and happiness during that glorious period of the world's history which will be known as the Millennial reign of the Son of God.

From a religious point of view, also, the advent of the Utah Pioneers in the Rocky Mountain Valleys was of great importance.

It was the fulfilment of many prophecies in the ancient Scriptures concerning Zion in the latter days. As Orson Pratt, in the first sermon he preached in the new location, on July 25th, 1847, pointed out, the Prophet Isaiah foretold the establishment of the house of God in the "tops of the mountains," where it would be "exalted above the hills," and that the message of salvation would be brought from there to the world. "How beautiful upon the mountains," Isaiah said, "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The same Prophet represents the people of God as being securely shielded during the tribulations of the latter days, when he gives utterance to the following, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isaiah 26: 20, 21).

John the Revelator also speaks of the Church as located in the wilderness on account of persecution, when he says: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child, and to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12: 13, 14).

That the saints might find rest and peace for a season, and that the Church might grow and develop strength for its great mission in the world in the latter days, that was the purpose of

God in preparing a place for them in the secluded mountain chambers. President Brigham Young knew the full significance of the exodus to the mountain valleys; for shortly after his arrival there, he said, "Now if they" [the persecutors] "will let us alone for ten years, I'll ask no odds of them." That is to say, he knew that if "Mormonism" were given time to demonstrate to the world its true spirit and motives, so much misunderstood, there would be no possible excuse for antagonism and persecution; but if the spirit of persecution, nevertheless, should become rampant, in a few years the saints would be strong enough, both numerically and otherwise, to make their voice for justice and liberty heard and respected throughout the world.

This has come to pass. The Church of Jesus Christ of Latter-day Saints is to-day a power for good in the world. In its mountain fastnesses, under the protecting wings of the great American Eagle, God has caused the Church to grow and develop and become measurably well equipped for the performance of its special mission, which is to prepare the world, through the preaching of the gospel of the Redeemer, as He has revealed it, for His second coming and the establishment of His kingdom on earth. That, and that only, is the great mission of the Church. That is the reason why it was established in the mountains. That is the reason why its Elders have gone out into all the world with a message of salvation for both living and dead. That is why we build temples and perform sacred ordinances in them. That is why our missionaries and members patiently bear deprivations and hardships, sacrificing time and means, often subjected to bitter antagonism and contumely in the world, while trying to spread abroad the truth.

Meanwhile it is well to remember, occasionally, the wonderful achievements of the Utah Pioneers. Bancroft, the historian, observes that, "There is no parallel in the world's history to this migration from Nauvoo." We add, nor will there, in the results that are yet to come from that hegira, be any exact parallel. For it was the beginning of the end of the dispensation of "the times of the gentiles"; it signified that the gathering dispensation had been ushered in, and that God was about to establish His kingdom on earth among the children of men.

J. M. S.

I WILL look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet. * * * I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—DR. L. A. BANKS.

THE SETTLEMENT OF UTAH.

EXTRACT FROM A DISCOURSE BY PRESIDENT GEORGE A. SMITH, IN THE TABERNACLE, SALT LAKE CITY, MAY 19TH. 1872.

I CAME to this valley in 1847, being one of the one hundred and forty Pioneers who searched out and made the roads from the Missouri River. The ample property we possessed in Illinois we had left there; and we made the roads, about three hundred miles, or nearly across the State of Iowa, bridging about thirty streams, and passing through a wilderness totally uninhabited save by a few scattered Indians. That was as far as we could get the first year. The second year, 1847, we made the roads from what we termed Winter Quarters, about five miles above where Omaha is situated. We traveled on the north side of the river, established our ferry across the Elkhorn, and made our road, striking the old Oregon trail, as it was called, at the mouth of Ash Hollow; that is, we went up on the north side of the Platte to the north fork; while Independence road went up on the south side, and struck the north fork at Ash Hollow, probably a hundred and eighty miles below Fort Hollow.

We thought of crossing the river and taking the trappers' trail, but we found it difficult, so we continued making a new road on the north side until we reached Fort Laramie. There we crossed and made a road a portion of the way, and followed the old trail a portion of the way through Fort Bridger. On this route we encountered some companies that were going to Oregon, and being unable to get across the Platte and Green Rivers, we got up the means of ferrying, and ferried them across both these rivers, and they proceeded on the route to Oregon, while we worked our way across the Wasatch range into this valley.

When we reached here we found the place very barren; but it was the best prospect we had seen for five hundred miles. The creek we now call City Creek came out of the mountains, and divided into branches, and finally sank down into the ground, apparently without reaching Jordan River. It had about its sinks some green spots of rushes and grass, but, except that, the country was very naked and barren. The city plot here did not bear good sage; and there was a little grass, but it was very dry. Along the stream were a dozen or so of scrubby cottonwoods and a few willows. The rest of the ground was naked, except being nearly covered with immense numbers of large, black crickets, which had devoured most of the leaves of the cottonwoods and willows; and when we went to work to cut a ditch to carry the water down to the place known as Old Fort block, where we first built our fort, so dry was the soil of the ditch that it took the whole stream two and a half days to reach the desired point.

It was in this desolate place—1,034 miles from the Missouri

River, and thirteen or fourteen hundred from Nauvoo, the place whence we had been expelled—that we commenced our location. It was understood that a party had undertaken to cross west here, some year or two before, and had perished. The name of the man who led the party was Hastings, and the route west is called Hastings' Cut Off. It is said that John C. Fremont had been in this valley the fall previous, but we had no report of his explorations. We had an account of his visiting the north end of Great Salt Lake, and the south end of Utah Lake; but so ignorant was he at the time of the country between the two lakes, that his map, published after his return from his exploration, shows Salt Lake and Utah Lake to be one body of water, whereas there is a river about fifty miles long between them.

In a few days after we reached here, another party arrived, increasing our numbers to about four hundred. We had but very little provisions, which we had brought with us. The country was destitute of game, and the most rigid economy was necessary in order to subsist. We remained about a month, when a portion of the Pioneers, myself among the number, started back for our families, who were still encamped at Winter Quarters, on the Missouri River; and on our way back we met about seven hundred wagons with families moving on for this place. These families came in late, and enclosed themselves in the Old Fort block, and the two blocks south of it, where they lived in security from the Indians, and during the winter they succeeded, partially, in enclosing a field, making preparations for irrigation, and sowing several acres of grain. They found it necessary to ration themselves on account of the scarcity of their provisions, and I believe that almost every family allowanced themselves to half a pound of flour a day; that is, if they had it; many to less; and they went over these hills digging the sego—a wild, bulbous root, sometimes eaten by the Indians—and everything that they could get that had any nutriment in it. In those days the animals that were killed, having crossed the plains, were generally poor; but they were used with the greatest economy, hides, feet, and tail, all being eaten.

I believe they tell a story of a certain rule among Mohammedans, in relation to eating swine's flesh. Some of them refuse it, but as a general thing the various classes of them only refuse certain portions—some reject the snout, some the ear, others the feet, others the tail, and so on; but among the whole Mussulman class they "go the whole hog." Among the earliest settlers in this valley there was no rejection; and there are some, who lived here the first two years after our arrival, who will now say that they never tasted any food so sweet as boiled rawhide. About the time our first crop began to head out, the crickets made their appearance, and devoured the greater portion of it. This was awfully discouraging. Our nurserymen had collected their seeds

and planted them, and some twenty or thirty thousand trees had come up, may be five or six inches high, and one day, while the nurserymen had gone to dinner a swarm of crickets came down and destroyed all the trees but three. That was the commencement of our nursery business in this city. It was believed fully by the Latter-day Saints of that time, that God delivered them from utter starvation by sending flocks of gulls from the lake, which ate up the crickets, and saved a portion of their crop. The crickets have not troubled the agriculturists in the valley, materially, since, but the flying grasshoppers have come in immense numbers, and in 1855 reduced all the families in the Territory to half the allowance of food they needed; and for several years back this plague has probably destroyed from one-third to one-half the fruits of the farmer's labors. These are very material drawbacks to our prosperity with which we have had to contend here in Utah. Persons unacquainted with the manner and difficulties of irrigation can not realize the immense labor, care, and attention that are necessary to commence this work. Friends come in and look over our city, and say, "Why, how nice this water is that runs through all the streets!" But the fact is, there is not a tree, bush, or spear of grass grows in these low valleys without being irrigated naturally or artificially, and there are only very few and very small spots where natural irrigation is attainable. By natural irrigation I mean that the water is so near the surface of the ground as to moisten it sufficiently to make it produce vegetation, and these places are only found about the sinks of creeks. Just turn the water that passes through these streets back into the original channel, and next fall would see most of the trees dead. All the results you see here, in the way of agriculture, were made and are held by main strength and constraint and continued diligence.

During the days of our early settlement, it was necessary that measures be taken to supply the wants of those who were without food, and for years a fast was held every month and sometimes every week. The amount of food that would have been consumed by a family during that fast was presented to the needy, and in this way struggling for three years in succession, the people were sustained and nobody perished. When finally we did succeed in raising the necessaries of life, thousands of strangers came pouring in here, a great many of them destitute of bread. They had started for the gold mines without knowing how great the distance was, what outfit to take, or how to take care of themselves; and great numbers of them, when they reached here, had to be assisted on their journey, and there were thousands who went to California during the early days of the gold excitement there, who must have perished had it not been for the assistance they obtained from the settlements of these valleys.

We came here full of enterprise, and our only hope for subsist-

ence was in agriculture. We found mines of lead and minerals of various kinds; but we could do nothing with them. The Legislative Assembly memorialized Congress for a railroad and a telegraph line across the continent, and they set forth in that petition, in 1852, that the mineral resources of these mountains could never be developed without a railroad; and that if they would build a railroad, or make the necessary arrangement for one, the trade of China and the East Indies would pass through the heart of the American States. We have lived to see these predictions fulfilled.

You may pass, my friends, over the Territory at your leisure; go from the north to the south, and you will find the inhabitants, generally, industrious, temperate, moral, straightforward, diligent and honest, very few spending their time about gambling hells or drinking saloons; in fact, very few villages support such establishments, and wherever you find them you may be sure that modern civilization has made inroads there. When you see a gang of men standing round, loafing about a place, smoking cigars, drinking whisky, and looking for something to turn up, you may generally set it down there is no Latter-day Saint there, or if there is a "Mormon" mixed up with them, he is becoming demoralized. If the faith of the Latter-day Saints be adhered to as it should be, men would be temperate and moral, and they would avoid using profane language; and one of the injunctions of their religion is that the idler shall not eat the bread of the laborer.

We have fed thousands and tens of thousands of strangers who have passed through here without means, and no person has been permitted to go hungry in our midst if we knew it, admitting at the same time that our means of subsistence were limited, and all that we have wrenched from the soil has been by main strength.

We do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it. I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.—*History of the Church*, Vol. I., p. 338.

Thank God that faith has been restored to earth, and through it divine communication is once more opened up, man may commune again with his Maker, and all the blessings obtained at any time thereby may now be received by the obedient sons and daughters of God.—President Charles W. Penrose.

FROM THE MISSION FIELD.

Transfers.—Elder Hugh S. Latimer was transferred from the Sheffield to the London conference, July 9th, 1918. On the same date Elder David A. Owen was transferred from the Liverpool to the Sheffield conference.

Social.—On Monday evening, July 1st, 1918, at Westfield Hall, Gateshead branch, a social was held under the auspices of the branch presidency. A splendid musical program was rendered. A collection was taken, the proceeds of which will be used to provide the branch with new hymn books.

A Sad Bereavement.—President Stephen H. Winter, of the Bristol conference, reports that Sister Eva Salway, of Wool, has lost two children. Both succumbed to pulmonary troubles. The girl, Millicent Ada Salway, ten years old, died June 7th, 1918, and the boy, Alfred Edward Charles Salway, aged seventeen years, passed away on July 6th, 1918.

Appointments.—On July 9th, 1918, Elder Walton E. Bodily was appointed to succeed Elder David A. Owen as president of the Liverpool conference, Elder Owen having been called to preside over the Sheffield conference.

Elder David A. Owen was appointed president of the Sheffield conference on July 9th, 1918, to succeed President Hugh S. Latimer.

Elder John H. Wilding was appointed president of the Hull conference, July 12th, 1918, to succeed President William D. Lewis, who will spend a few weeks visiting with his son in the southern part of England, and with relatives in Wales, prior to returning to his home in Zion.

Branch Conference.—Three successful sessions of a branch conference were held at the Rochdale branch, Manchester conference, on Sunday, July 7th, 1918. The regular Sunday-school classes convened in the morning. The Sunday-school rendered an excellent program in the afternoon. These sessions were conducted by Superintendent Jane Holt. Brother John E. Simpson conducted the evening session, at which the visitors, President Lester F. Hewlett and Elder Evan O. Perkins, of the Manchester conference, spoke of the recognition, this year, of America's Day of Independence, the Fourth of July, by the Allies, and the part the saints have taken, and are now taking, in the promotion of liberty and truth among the children of men.

Baptisms.—A baptismal service was held on July 1st, 1918, in Cwm Brook, near Mountain Ash, Bristol conference, when one soul was baptized and, afterwards, confirmed a member of the Church, by Elder Ivin Hoggan.

A baptismal service was held on July 8th, 1918, in the River Ray, Swindon, Bristol conference, when one soul was baptized and, later, confirmed, by Elder Ivin Hoggan.

At the South Shields Seaside, Newcastle conference, on Wednesday, July 10th, 1918, a baptismal service was held, at which five souls received admittance into the Church. President William J. Loosle and local Elder J. G. Foster officiated. A large concourse of people witnessed the ceremony at the water's edge, and a considerable amount of literature was distributed by the elders and lady missionaries. The new members were confirmed, at a service held at the home of Brother J. G. Foster immediately afterwards, by President William J. Loosle, Branch President George Mill, and Elders Herman K. Danielsen, James E. Rennie, and J. G. Foster.

A Soldiers' Branch.—President James Gunn McKay writes from London: "On Sunday, June the 16th, Canadian boys, who are members of the Church and serving their country somewhere in France, gathered together and organized themselves into a branch. W. G. Bergstrom was chosen president, Charles Tufts, first assistant, and A. F. Bennett, secretary. They administered the Sacrament, and each bore his testimony. There was one investigator among them, and all enjoyed the occasion very much. They felt satisfied that the Spirit of the Lord was in their midst and blessed them. The place of meeting was in a secluded spot among the trees, where their services were not interrupted by passers-by. They decided to take up and study some course each week, and have written for advice on the matter. They feel quite enthusiastic over the prospects of their 'portable branch.' They read the *Deseret News*, the *Improvement Era*, and the *Millennial Star* each week, and greatly enjoy them. They are doing what they can to keep the Spirit of the Lord, and bear their testimony to those who will listen. They show that they are not only brave in facing the enemy in arms, but that they have the moral courage to stand out against the adversary of the souls of men. The majority of these boys keep the commandments of God. God bless them in their efforts to better their spiritual condition."

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